



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

later life squarely contradict the views of his earlier life? Real consistency does not consist in always saying the same thing, or in always saying things that harmonize. It rather consists in such modifications, or even radical changes, of view as come with larger and clearer light.

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

TEN NEW ENGLAND LEADERS. By WILLISTON WALKER. New York: Silver, Burdett & Co., 1901. Pp. 471. \$2.

THIS volume contains ten lectures recently delivered on the "Southworth Foundation" at Andover Theological Seminary. They are a distinct contribution to the history of Congregationalism in New England. Professor Walker leaves Hartford Theological Seminary to become Professor Fisher's successor in Yale Divinity School. By his *Creeeds and Platforms of Congregationalism, History of the Congregational Churches in the United States*, and these "Southworth Lectures," together with his service as an instructor, he is entitled to be regarded, with the possible exception of Professor Fisher, as the most competent living historian of American Congregationalism. Moreover, his later work on *The Reformation* in the "Ten Epochs of Church History" has been justly pronounced the best among ten volumes of very unequal merit. His volume, like that of Professor Fisher on the same subject, should be in the hands of every English-speaking student of the Protestant Reformation.

In the *Ten New England Leaders* we have not simply valuable biographical sketches of important men: each man represents a type of doctrine, life, polity, or practical activity which contributed to an organically connected history; and the history of American Congregationalism is a foremost element in the religious history of the country.

The ten leaders are: William Bradford, the first governor of Plymouth colony; John Cotton, the leading minister of the Puritans in Boston; Richard Mather, who formulated the principles of Congregationalism; John Eliot, the apostle to the Indians; Increase Mather, president of Harvard College, and Cotton's successor to Puritan leadership; Jonathan Edwards, the great theologian of the eighteenth century and of all American history; Charles Chauncey, the opponent of Edwards's doctrine and methods; Samuel Hopkins and Leonard Woods, typical theologians; and Leonard Bacon, one of the most versatile and forceful personalities of his generation.

It is easy to suggest additional names, like that of Thomas Hooker, whose literary service resembled that of Richard Mather, or that of Horace Bushnell, whose independent, if not strictly scientific, contribution to American theological thought has greatly stimulated many men; yet had twelve men, instead of ten, been selected, the eminent foreign missionaries among whom it would have been difficult to select a single name, and educators like Mark Hopkins and Professor Park, must have been omitted.

The author has successfully fulfilled a definite purpose. He has made available in compact form material not easily accessible heretofore, and has placed both students and general readers under renewed obligations for the results of faithful and prolonged research.

Some years ago George Frederick Boehringer and his son Paul, from a careful study of the sources, wrote a voluminous and useful church history in the form of biographies. Many of the most valuable modern contributions to ecclesiastical history are biographical monographs. The *Ten New England Leaders* admirably illustrates the skilful combination of such related sketches.

BENJAMIN O. TRUE.

ROCHESTER THEOLOGICAL SEMINARY.

CARDINAL ALBRECHT VON BRANDENBURG UND DAS NEUE STIFT ZU HALLE, 1520-1541. Eine kirchen- und kunstgeschichtliche Studie. Von PAUL REDLICH. Mainz: Kirchheim, 1900. Pp. viii + 361 + 264. M. 12.

ALBRECHT OF BRANDENBURG is one of the picturesque figures of the early Reformation time. Second son of the elector John Cicero of Brandenburg (b. 1490) and brother of the elector Joachim, he was given an ecclesiastical office in the Mainz cathedral when only eighteen years of age. He seems to have been entirely innocent of any religious inclination and equally so of theological learning. Without undergoing any transformation of character, he was appointed archbishop of Magdeburg and administrator of the affairs of the bishopric of Halberstadt in 1513, and a year later, as a youth of twenty-four, he succeeded to the archbishopric and electorate of Mainz. In consideration of his appointment to the latter office he had personally assumed the payment of the great sum of 20,000 gold florins to the pope, and had thus involved himself hopelessly in debt. To pay this amount and to meet other expenses, he had borrowed 30,000 gold florins of the Fuggers of Augsburg, and it was to satisfy this obligation that he arranged with